

GLASS THE FOLLY

Of Those who say, They had rather be

PAPISTS THAN PRESBYTERIANS.

*Mat. 5. 10. Woe unto them, that call Evil, Good,
that put Darkneſs for Light.*

Hom. II. 6. de Glance.

*Ος οὐκ ὀνόματι ἀπορίσκει τὸν Χριστὸν
Χριστὸν χαλᾶται.*

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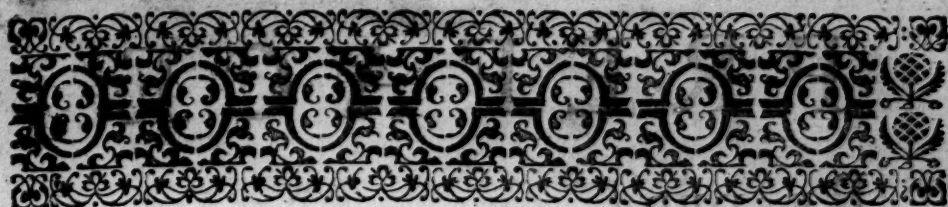
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PRE-

P R E F A C E.

READER !

THOU hast seen the Title and Contents of this little Book. Before thou dost proceed, take some necessary Instructions. Observe that the Questions do fairly propose the Doctrines of the Papists out of their own Authors, and the Answers contain what is taught by the Presbyterians in a direct Opposition to Popery. After thou hast deliberately read the Answer, consider it again according to the References of the enclos'd Letters: Especially look into thy Bible, and be satisfy'd, that the Quotations do bear a faithful Testimony to the Truth as it is in Jesus. Thus thou wilt increase in sound Knowledge, and become a well established Protestant. Thus thou wilt never be a Glaucus (that foolish Captain in Homer) who changed his golden Armour with Diamedes for Armour of Brass. I commend thee to the Love of God, and to the Hatred of Popery.

GLAU-



GLAUCUS.

CHAP. I.

Q. 1. **W**OULD you rather be a Papist than a Presbyterian?

A. 1. No: I have an higher Esteem of the Bible, and a greater Care for my Soul than to follow the Traditions, and joyn with the Idolatry of the Romish Church.

Q. 2. Whence have the Papists that Name?

A. 2. From Papa the Pope, whom they adore as a God on Earth, the Head of their Church, and an Infallible Guide to Heaven.

Q. 3. Why are the Presbyterians (a) so called?

A. 3. Because they hold the Identity of Presbyters (b) and Bishops, and that Ordination done by Presbyters is valid.

Q. 4. Have the Papists Antiquity on their Side?

A. 4. No: As the Bible is the oldest Book in the World; and that only is ancient, which is recorded there; so the Papists are not able to prove their Doctrine and Worship by that Book of God.

B

A. 5:

(a) All Dissenters are commonly called by that Name, and all that make a Profession of serious Godliness. For when a Man takes heed to his Ways, keeps a religious Order in his Family, and shuns the Company of the Wicked,

then will ungodly Mockers say of him, He is a Presbyterian.

(b) *πρεσβύτερος* an Elder. Ministers of the Gospel are called Elders, not strictly as to their Age, but in respect of their pious Gravity.

Q. 5. What Answer will you give to a Papist, when he shall ask, Where was your Religion before Luther?

A. 5. I will give this Answer, The Doctrine and Worship now embrac'd by Protestants were ever in the Bible, where Popery is not to be found.

Q. 6. How do you prove that the Doctrines now held by Protestants were before Luther?

A. 6. A Popish Historian (c) confesseth, that many hundred Years (d) before Luther, the Waldenses preach'd against the Pope's Supremacy, Invocation of Saints, Indulgences, the Mass, Purgatory.

Q. 7. What else doth the same Historian say concerning the Waldenses?

A. 7. He tells us, that they maintain'd the Sufficiency of the holy Scripture, the Marriage of Priests, the Communion in both kinds, and that the Pope was Anti-Christ.

Q. 8. Do you rightly understand the confessed Principles of the Presbyterians and Papists?

A. 8. If you shall be pleased by way of Question to offer the Doctrines of the Papists, I will endeavour to give such an Answer as might contain a rational Account of what is taught by the Presbyterians.

Q. 9. 'Tis a good Proposal: I will begin with the Holy Scripture, and the next Question is this, Are the Holy Scriptures a Shell without a Kernel (e), and dead Characters?

A. 9. No: They contain such divinely excellent Truths which are not to be found in any other Writings (f), and they have a quickning Power (g) upon the Souls of Men.

Q. 10. Is the Bible a Shop of Heresies?

A. 10. No: It being a perfect System of divine Truths is the only Means to prevent (i) Heresy, for Men run into Error and Heresy thro' their Ignorance (k) of the Holy Scripture.

Q. 11. Are the People to be kept from Reading (l) of the Bible?

A. 11.

(c) *Æneas Sylv.* in *Histor. Bohem.*

(d) The *Waldenses* flourished about An. 1200. *Luther* about An. 1517.

(e) *Lindani. Panopl.* lib. 1. cap. 6. *Idem* in lib. 2. *Strom.* cap. 2.

(f) *Psal.* 119. 129. *Hos.* 8. 17.

(g) *Psal.* 119. 154. *Heb.* 4. 12.

(h) *Turrian* adversus *Sadeek.*

p. 99.

(i) *Psal.* 19. 7, 8.

(k) *Matt.* 22. 29.

(l) *Index lib. prohib. Reg.* 4.

A. 11. No: God hath commanded (m) People to read the Holy Scripture, and it hath been the Practice (n) of the Godly.

Q. 12. Is the Bible so obscure (o) that People can understand nothing of it?

A. 12. No: As'tis a Light (p) and a Lamp, so it doth answer its End, which is to enlighten the Ignorant (q), and give Wisdom to the Simple.

Q. 13. Is the Bible insufficient (r) and defective in many Things necessary to Salvation?

A. 13. No: The Holy Scriptures are perfect (s). They contain all Things necessary for Faith (t) and good Works (u). And they are able to make us Wise (w) to Salvation.

Q. 14. Must we receive many Things, with the Obedience of Faith, which are not (x) in the Bible?

A. 14. No: As the Bible it self is a perfect Rule (y), so there is a Curse against those who add their Lies and Falshood (z) to it.

Q. 15. Are unwritten Traditions (a) to be had in equal reverence (b) with the Holy Scriptures?

A. 15. No: The Bible is perfect (c) without such Additions of Men, which are for the most part against the written Word (d), and a vain (e) Deceit.

Q. 16. Doth the Apostle Paul exhort the Thessalonians to hold fast (f) unwritten Traditions?

A. 16. No: When he speaks of Things which they had been taught by Word or Epistle, He means the twofold way of delivering the same Doctrine before by Preaching, and now

B 2

by

(m) Deut. 6. 6, 7, 8. Job. 5. 39.

(n) Act. 17. 11. 2 Tim 3. 15.

(o) Bellarmin. de Verbo Dei.
lib. 2. cap. 1.

(p) Psal. 119. 105.

(q) Psal. 19. 7, 8.

(r) Bellarmin. de Verbo Dei,
lib. 4. c. 3.

(s) Psal. 19. 7.

(t) Job. 20. 31.

(u) 2 Tim. 3. 17.

(w) 2 Tim. 3. 15.

(x) Bellarmin. de Verbo Dei.
lib. 4. c. 3.

(y) Deut. 4. 2.

(z) Prov. 30. 6. Rev. 22. 18, 19.

(a) Traditions are Things delivered, either by Word, 1 Cor. 11. 2. or by Writing, 1 Thes. 2. 15.

(b) The Council of Trent, S. 4. saith, That Traditions, Decretal Epistles, Decrees of Councils, are to be had in equal Reverence with the Bible.

(c) Rev. 22. 18.

(d) Matt. 15. 3. Mat. 15. 3.

(e) Col. 2. 8.

(f) 2 Thes. 2. 15.

by Writing ; for He cannot mean any thing besides, (g) much less contrary to (h) what he had written before, because he saith (i) of all those who deliver such Things, that they are accursed.

C H A P. II.

Q. 1. *Is the State of the Church (k) always visible ?*

A. 1. No : It may be without the open Profession of the Gospel, (l) and want the free Use (m) of Ordinances.

Q. 2. *Is Multitude a Mark (n) of the Church ?*

A. 2. No : The Church in all Ages hath consisted of a small Number (o) for the most go in the Way of Evil (p), and the Multitude are the Followers (q) of Anti-Christ.

Q. 3. *Is temporal Happiness a Mark (r) of the Church ?*

A. 3. No : As the Church is often Persecuted (s), and suffers Tribulation, (t) so her true Excellency consists in the inward Beauty (u) of Grace.

Q. 4. *Are Miracles a Mark (w) of the Church ?*

A. 4. No : As Hypocrites may have such a Gift (x), so the Pretence of Miracles is the Way of Seducers (y), and the Mark (z) of Anti-Christ.

Q. 5. *Is the Church (of which the Pope is the pretended Head) free from all Error (a) in Faith ?*

A. 5.

(g) Gal. 1. 8. Παρ' ὃ ἰσχυρίζομαι
μεθα.

(h) 2 Cor. 1. 18.

(i) Gal. 1. 8.

(k) Bellarmin. de Eccles. lib. 4.
cap. 11.

(l) 1 Kings 18. 4.

(m) 2 Chron. 15. 3.

(n) Bellarmin. de Eccles. lib. 4.
cap. 7.

(o) Gen. 7. 13. Acts 1. 15.

(p) Matt. 7. 13, 14.

(q) Rev. 17. 15. Rev. 13. 3.

(r) Bellarmin. de Eccles. lib. 4.
cap. 18.

(s) 2 Tim. 3. 12.

(t) John 16. 33.

(u) Psal. 45. 13. John 18. 36.

(w) Bellarmin. de Eccles. lib. 4.

(x) Matt. 7. 22, 23.

(y) Matt. 24. 24, 25.

(z) Rev. 13. 13, 14.

(a) Popish Catechism, written
by H. T. and approv'd by William
Hydens, President of the English
College at Doway.

A. 5. No: The Church hath had erring Guides (b), and many Popes (c) have been guilty of Error and Heresy.

Q. 6. Is the Church the Pillar of Truth?

A. 6. No: The Pillar which the Apostle Paul speaks of (d), refers to Timothy, and not to the Church; (e) for Ministers are called Pillars (f), and Jeremiah is called an Iron Pillar (g). Are they therefore infallible? Timothy also was Minister of Ephesus, and what is that to Rome?

Q. 7. When 'tis said, That the Spirit teacheth (h) all Things, doth it prove the unerring Property of the Church?

A. 7. No: All Things must be restrain'd to what Christ had taught (i), but Christ had not taught them a perfect Knowledge (k): Also when he speaks of bringing to their Remembrance (l), What need was there of that, if they had been perfect (m) in Knowledge?

Q. 8. Is it a Proof that the Church cannot err, when 'tis said (n), that the Spirit guides into all Truth?

A. 8. No: For all is often taken in a restrained Sense (o); and if it doth extend farther than the Apostles, then all Believers (p) are Infallible.

CHAP.

(b) 2 Kings 16. 11, 12. Isai. 56.

10.

(c) Bellarmin confesseth it, de Roman Pontif. lib. 4. cap. 8.

(d) 1 Tim. 3. 15, 16.

(e) There as an Ellipsis of the Particle *ὡς*; and it stands thus, *ὡς ὁ λόγος ἀληθείας εἰδὼς*; That as the Pillar of Truth, thou may'st know how to behave thy self. So Gen. 49. 2. Judah is *גִּיר אֲדִיר*, 'tis thus supplied, *כִּמוֹ גִּיר אֲדִיר*, as a Lions Whelp.

(f) Gal. 2. 9. Rev. 3. 12.

(g) Jer. 1. 18.

(b) John 14. 26.

(i) Whatsoever I have said unto you.

(k) That is certain from their Weakness, John 16. 10. and Unbelief, Luke 24. 25.

(l) He shall bring all Things to Remembrance.

(m) After the Effusion of Gifts, neither Peter, Gal. 2. 11. nor James, Jam. 3. 2. nor Paul, 1 Cor. 13. 12. were Infallible.

(n) John 16. 13.

(o) Mark 16. 15.

(p) Rom. 8. 14.

C H A P. III.

Q. 1. *HAD* Peter a Primacy of Order (q) and Jurisdiction?

A. No: If he had been such a Primate, Paul would not have made James and John equal with him, in calling them all Pillars (r); nor would he have so withstood (s) Peter to his Face.

Q. 2. Is the Pope the Successor (t) of Peter?

A. 2. No: Peter had no Successor, because the Authority of the Apostles being peculiar to them dy'd with them.

Q. 3. Is Peter always (u) set first?

A. 3. No: James is set before him; (w) and if respect be had to the Order of Words, then James must have the Primacy.

Q. 4. Is the Pope the Head (x) of the Church?

A. 4. Christ is the only Head (y) of the Church, and to talk of another Head, is to make the Body monstrous.

Q. 5. Is the Pope (z) an infallible guide to Heaven?

A. 5. No: For as no mere Man on Earth hath ever been (a) infallible, so the Papists are not agreed, whether that pretended Infallibility lies in the Pope alone, or in a Council alone, or in both together.

Q. 6. Is the Pope the Vicar (b) of Christ?

A. 6. No: He is Anti-Christ: For he is against Christ by consecrating the Agnus Dei (c), by other Mediators, by Indulgences, Masses and Merit.

Q. 7.

(q) Bellarmin de Pontif. lib. 1. cap. 10.

(r) Gal. 2. 9.

(s) Gal. 2. 11.

(t) Popish Catechism.

(u) Popish Catechism.

(w) Gal. 2. 9.

(x) Bellarmin de Pontif. lib. 2. cap. 31.

(y) Eph. 4. 15.

(z) Bellarmin de Eccles. lib. 3. cap. 14.

(a) Rom. 3. 4.

(b) A Book of Benedictus printed at Bononia, An. 1680, was thus dedicated to the Pope, PAULO V. VICE DEO, where the Numerical Letters make 666, the Number of the Beast.

(c) Agnus Dei, is a Piece of Wax with the Effigies of a Lamb, and the Pope doth Consecrate it with this Prayer; ' Almighty God, bless these waxen Shapes, ' that they may wash away our ' Sins, and merit eternal Life for ' Us.

Q. 7. *What further Proof is there, that the Pope is Anti-christ?*

A. 7. He suffers himself to be called a God on Earth, (d) and sets himself in the Place of God, by pretending to pardon Sin by way of Jurisdiction (e); which are the expresse Marks (f) of Anti-Christ.

Q. 8. *How do you prove the Pope to be the Man (g) of Sin?*

A. 8. The Pope allows Bawdy-Houses (h), which pay him yearly 20000 Ducats (i). And Popish Authors confess, That many of their Popes were Magicians (k), others have been Notorious for Sin (l), Vice, (m) Lewdness, (n) Murder, (o) Whoredom, Incest, (p) Adultery.

Q. 9. *Are the Merits of Saints and Martyrs dispens'd out of the Treasury of the Church, by the Indulgence (q) of the Pope?*

A. 9. No: For if such Indulgences have the Virtue ascrib'd to them, they frustrate the End of Christ's coming into the World; if there be no such Virtue, then they are a cursed Cheat.

Q. 10. *When Christ mentions the Keys (r), doth he give to Peter the Power of granting (s) Indulgences?*

A. 10. No: The meaning is, That the Key of Doctrine opens the Door to all; the Key of Discipline opens the Door to fit Persons, and shuts it to others.

Q. 11. *Doth the Apostle Paul mean Indulgences, when he speaks (t) of Forgiving the Corinthians?*

A. 11. No: He only adviseth them to use Mildness towards the Incestuous Person for his Spiritual Good.

Q. 12.

(d) *Albanus* de Potestate Papæ, Part 1. Num. 22.

(e) *Concil Trid.* Sefs. 14.

(f) 2 *Thef.* 2. 4.

(g) 2 *Thef.* 2. 3.

(h) *Bellarmin* owns it, de Amis. Gratix. lib. 2. cap. 18.

(i) *Agrippa* affirms it, de Vanitate Scient. cap. 64.

(k) *Platina* saith, That all were Magicians from *Sylvester* the Second, to *Gregory* the Seventh.

(l) *Platina* in the Life of *Benedit* the Ninth.

(m) *Baronius* ad An. 908, saith so of *Sergius*.

(n) *Baronius* ad An. 936, saith so of *John* the Eleventh.

(o) *Platina* saith so of *Urban* the Sixth.

(p) *Sigonius* de Regno Italia saith so of *Gregory* the Seventh.

(q) *Bellarmin* de Indulg. lib. 6. cap. 21.

(r) *Matt.* 16. 19.

(s) *Popish Catechism*.

(t) 2 *Cor.* 2. 10.

Q. 12. *Must we abstain from Meat (u) on certain Days appointed by the Pope?*

A. 12. No : As Food appointed for the Body (w) defiles not the Soul, and the Distinction of Meats (x) is taken away in the New Testament, so to deny the allowed use (y) of Meats, is the Doctrine (z) of Devils.

Q. 13. *Is it for the Pope's Credit, that one of his own Communion (a) calls him the Mother of the Church?*

A. 13. No : It makes some ready to think that the Pope (b) is the Whore of Babylon, and calls to Mind the History of Pope Joan, which is attested by a Multitude (c) of Romish Authors.

C H A P. IV.

Q. 1. **M***UST we confess our Sins (d) to a Priest, that we may have Absolution from him?*

A. 1. No : We must confess our Sins to God only, (e) who can forgive us (f) according to his promised (g) Mercy.

Q. 2. *Are there Examples of any that confess'd their Sins to a Priest?*

A. 2. No : We never read of any that confess'd his Sins to a Priest (h) but Judas.

Q. 3. *Can a Priest (impowred by the Pope) Absolve (i) from Sin?*

A. 3. No : 'Tis God only (k) that can pardon Sin with Authority (l) and Power. And as Ministers of the Gospel can

(u) *Bellarmin de bonis operibus, lib. 2. cap. 14.*

(w) *Matt. 15. 11.*

(x) *Acts 10. 15. Rom. 14. 17.*

(y) *1 Cor. 8. 10, 25, 26. Tit. 1.*

(z)

(a) *1 Tim. 4. 1, 2, 3, 4.*

(b) *Gretzer. Tom 1. Defen. cap. 10.*

(c) *Rev. 17. 1, 5.*

(d) *Marianus Scotus* saith, Pope Leo died, and after him succeeded Joan, a Woman. And *Baronius* ad An. 854. calls that same *Scotus*, Noble Chronographer. Also

Theodoric de Niem, Platina, Agrippa, Alphonsus de Castro, Dominicus de Soto, Carranza, Bertram, and others, do confirm that Feminine Story.

(d) *Popish Catechism.*

(e) *Exra. 10. 11. Psal. 50. 1, 2, 3, 4. Dan. 9. 4.*

(f) *Psal. 32. 5.*

(g) *Psal. 28. 13.*

(h) *Matt. 27. 4.*

(i) *Popish Catechism.*

(k) *Isa. 43. 24.*

(l) *Mark 2. 7.*

can only Preach Remission of Sins by the Blood of Christ, and declare Forgiveness to such as are Penitent (*m*); so none can be so certain of another's Repentance, as to say positively, I Absolve thee.

Q. 4. Doth the Apostle James exhort us to make Confession of our Sins (n) to a Priest?

A. 4. No: For he speaks only of private Offences against our Neighbour or Brother, to whom we must Confess or give Satisfaction.

Q. 5. Did the Pharisees and others confess (o) their Sins to a Priest?

A. 5. No: It was a publick Confession, not Auricular (p) or Private.

Q. 6. Must we deny all manner of Confession?

A. 6. No: For in Case of Wrong we must confess to Men, and sometimes to a Minister in Case of a troubled Conscience.

Q. 7. Is it a Pollution and Sacrilege (q) for a Priest to marry?

A. 7. No: Marriage is honourable (r) in all, who must use those Means (s) to avoid Fornication. And so to forbid Marriage (t) is the Doctrine of Devils.

Q. 8. Do we read of any Priests or Ministers who were married Men?

A. 8. Yes: Moses (u) the High-Priests (w), Ezekiel (x), Philip (y), were all married Men.

Q. 9. Are Priests exempted from the Jurisdiction (a) of Magistrates?

A. 9. No: All must be subject (b) to Magistrates: Thus Christ pay'd Tribute (c) for himself and for Peter.

Q. 10. Doth the Priest in the Mass (d) offer (e) Sacrifice?

A. 10. No: There are no Sacrificing Priests in the New Testament, nor any other Sacrifices but what Christians do Spiritually offer (f) to God.

C

A. 10.

(*m*) Luke 24. 46, 47.

(*n*) Jam. 5. 16.

(*o*) Matt. 3. 6. Acts 19. 18.

(*p*) When they Whisper their Sins in the Ear of the Priest.

(*q*) Bellarmin de Monachis. lib. 2. cap. 30.

(*r*) Heb. 13. 14.

(*s*) 1 Cor. 7. 2.

(*t*) 1 Sim. 4. 3.

(*u*) Exod. 2. 21.

(*w*) Lev. 21. 12, 13, 14.

(*x*) Ezek. 24. 18.

(*y*) Mark 1. 32.

(*z*) Acts 21. 9.

(*a*) Bellarmin de Clericis, lib. 1. cap. 28.

(*b*) Rom. 13. 1, 2.

(*c*) Matt. 17. 27.

(*d*) 'Tis the Lord's Supper which Papists turn into a pretended Sacrifice to be offered to God.

(*e*) Council. Trid. Sess. 22. Can. 1. 2.

(*f*) Rom. 12. 1. Heb. 13. 15, 1 Pet. 2. 5

Q. 11. Did Christ say to his Disciples, Sacrifice this (g) in remembrance of me?

A. 11. No: As Christ ordained not his Apostles to be Priests but Preachers, so the Greek Word (h) is never used in such a Sence of Sacrificing thro'out the New Testament.

Q. 12. Is not sacrificing expressed by a Word in the Hebrew (i) which signifies to DO?

A. 12. No: The Hebrew Word never signifies to Sacrifice (k), but to do something about the Worship of God (l) and so the Meaning is, That we may make or prepare those Offerings for the Lord.

Q. 13. Doth the Priest really offer (m) the Body and Blood of Christ?

A. 13. No: The Sacrifice of Christ was perfect, (n) and there is no need of repeating it: Also the thing sacrificed must be destroy'd (o) But is Christ destroy'd in the Mass?

Q. 14. Doth the Priest offer a propitiatory Sacrifice for the Remission of Sin?

A. 14. No: In the pretended Sacrifice of the Mass, there is no shedding of Blood (q) and therefore no Remission.

Q. 15. Doth the Prophet Malachi (r) speak of Sacrifices to be offer'd under the Gospel?

A. 15. No: He speaks only of Incense (s) and 'tis a Promise that the Gentiles should believe in Christ (t) and worship God thro' him (u) according to the Gospel.

Q. 16. Doth the Apostle Paul speak of an Altar (w) for Sacrifice?

A. 16. No: 'Tis not a material Altar, but Christ in Opposition to all Mosaical Ceremonies.

Q. 17. Did Christ appoint the Mass in these Words of Institution (x) This do in Remembrance of me?

A. 17.

(g) *Hoc Facite*, the Papists render it, Sacrifice this.

(h) 1 Cor. II. 24; *κατο ποιειτε* *Posita facio*, never Sacrifico.

(i) Ex. 10. *וַיַּעַשׂוּ* *Faciemus* we will do, i. e. offer those Offerings to the Lord.

(k) Thus *Facio* never signifies to Sacrifice, tho' 'tis join'd with some Word that relates to it, as *cum Faciam vitula*.

(l) *וַיַּעַשׂוּ*, *ad certum usum aptavit, disposuit, preparavit*.

(m) Council. Trid. Sess. 22.

(n) Heb. 10. 14, 18. — 7. 27. — 9. 25.

(o) *זבח* and *θυσια* include a Slaughter.

(p) Council. Trid. Sess. 22.

(q) Heb. 9. 22.

(r) Mal. 1. 11.

(s) *מקטר* *suffitus* not *sacrificium*.

(t) Acts 13. 46.

(u) John 4. 21. 22, 23, 24.

(x) The Council of Trent useth that Argument.

(II)

A. 17. No: If that was Christ's Meaning, then he did eat his own Body, but his Disciples could not eat him too, when he was eaten before.

Q. 18. Is Melchizedeck's offering Bread and Wine (y) to God, a Proof (a) of the Mass?

A. 18. No: For there is not a Word of offering to God; he only gave Bread and Wine to Abraham and his Souldiers.

Q. 19. Doth Christ mean the Mass (b) when he saith, (c) Give us this Day our super substantial (d) Bread?

A. 19. No: The Disciples could not use such a Prayer before the Lord's Supper was instituted, and Christ crucify'd; also the Greek Word (e) signifies such Food as is necessary for every Day (f) as Luke (g) explains it.

C H A P. V.

Q. 1. CAN Concupiscence (h) be excus'd from (i) being a Sin?

A. 1. No, because it is a Breach of the (k) Divine Law.

Q. 2. Can we say of any Sin (l) that 'tis not mortal?

A. 2. No: The Wages of every Sin is Death, (m) it makes Sinners lyable to the Wrath of God, (n) and Eternal Perdition.

Q. 3. Are Pride, Covetousness, Luxury, Envy, Anger, Gluttony, Sloth the only mortal Sins?

A. 3. No; all other Sins are mortal (p) particularly Unbelief (q) Theft, Reviling, Extortion (r) Whoredom, Sorcery, (s) Idolatry.

Q. 4. Are there any venial Sins, (t) or so little and light, which deserve not death?

C 2

A. 4.

(y) Gen. 14. 18.

(a) Popish Catechism.

(b) Popish Catechism.

(c) Matt. 6. 11.

(d) That Word is in the Romish Testament.

(e) *Ἐπί σίτων*, *quotidianum*. So Tertullian, Austin, Chrysostom, render it.

(f) Prov. 30. 8.

(g) Luke 11. 3. — τὸ κατ' ἡμέραν.

(h) 'Tis the Pravity of our Natures lusting after Things forbidden.

(i) The Council of Trent, Sess. 5. affirms, That 'tis no Sin.

(k) Ex. 20. 17. 1 John 3. 4.

(l) Bellarmin de Amis. Gratia, lib. 1. c. 2. 3.

(m) Rom. 6. 23.

(n) Gal. 3. 10. Matt. 5. 22.

(o) Popish Catechism calls those Seven deadly Sins.

(p) Ezek. 18. 20.

(q) John 3. 36.

(r) 1 Cor. 6. 10.

(s) Rev. 21. 8.

(t) Popish Catechism.

A. 4. No; Sin cannot in its own Nature be little, it being a Transgression (u) of the Divine Law, and therefore they are Cursed (w) who break the least (x) Command of God.

Q. 5. Are there any small Sins mention'd in the Holy Scripture?

A. 5. No: But these very Sins which some account small, do shut out of Heaven.

Q. 6. Are venial Sins meant (a) when 'tis said of the just Man (b) that he falleth Seven Times a Day?

A. 6. No: The Hebrew Word (c) signifies, not to fall into Sin, but to be under Affliction (d) nor is it consistent with the Grace of God (e) in just Persons, that they should live in the frequent Practice (f) of Evil.

Q. 7. Can we by our Sufferings satisfy (g) the Justice of God for Sin?

A. 7. No: Nothing but the Sufferings of Christ can make Satisfaction for Sin, (h) and God doth freely bestow Eternal Life even upon those who suffer (i) for his Sake.

Q. 8. Can we obtain Pardon of Sin by Prayer, (k) Fasting, and Good Works?

A. 8. No: Our Duties perform'd in the best Manner are imperfect (l) and Forgiveness of Sin is only (m) for the Sake of Christ.

Q. 9. Doth the Apostle Paul say (n) that we may perfect Satisfaction?

A. 9. No: For in the Greek (p) 'tis perfecting Holiness; by which we understand a living to our utmost Measure of Holiness for the Praise of God.

Q. 10.

(u) 1 John 3. 4.

(w) Gal. 3. 10.

(x) James 2. 10.

(y) Eph. 5. 4. Foolish talking and jesting, τὰ ὀυκ ἀνάκοντα, Rom. 1. 28. τὰ μὴ καθήκοντα.

(z) Eph. 5. 6. διὰ ταῦτα refers not only to Fornication and Uncleaness; but also to filthy Discourse and Jestings.

(a) The Popish Catechism saith, If it was mortally, he can be no longer Just.

(b) Prov. 24. 16.

(c) רפל.

(d) Psal. 37. 24 — כו יפל cum ceciderit.

(e) Tit. 2. 11. 12.

(f) 1 John 3. 9.

(g) Council. Trid. Sess. 4.

(h) Isai. 53. 10.

(i) Rev. 2. 10.

(k) Popish Catechism.

(l) Psal. 143. 2. Jam. 3. 2.

(m) Tit. 3. 5.

(n) 2 Cor. 7. 1.

(o) Harding Confut. Apol. cap. 16. So falsely renders it.

(p) Ἐπιτελειώτης ἀγιωσύνης.

Q. 10. Doth Daniel advise (q) Nebuchadnezzar to buy off (r) his Sins by shewing Mercy to the Poor?

A. 10. No: The Hebrew Word (s) signifies, not to buy off, or make Satisfaction; but break off, or cease from his Sins by Repentance, an Evidence of which would be his shewing Mercy (t) to the Poor whom he had before oppressed.

Q. 11. May we break our Word or Promise made to one (u) of another Religion?

A. 11. No: 'Tis a heinous Sin (w) As Joshua perform'd his Promise made to the Gibeonites (x) so God punished Saul for breaking (y) that very Promise.

C H A P. VI.

Q. 1. *Is it sufficient for a Good Work, that the Intention of it be Good?*

A. 1. No: Men may have (what they call) good Intentions in doing Evil; (a) Saul, (b) Uriah, (c) Peter, (d) notwithstanding their good Intentions were condemn'd and punish'd.

Q. 2. *Do good Works by their own Dignity, merit (e) Eternal Life?*

A. 2. No: The Strength by which Good Works are perform'd is from God (f) and Eternal Life (g) is his Gift.

Q. 3. *Do we merit by feeding the Hungry, (h) clothing the Naked, and Fasting?*

A. 3. No: Those are Duties (i) which may be done by the Wicked (k) and Graceless (l) and the best are not able to do them in a perfect manner.

Q. 4.

(q) Dan. 4. 27.

(r) Popish Catechism.

(s) פָּקַד *primo & proprie significat abrumperé.* R. Nathan.

Gen. 27. 40 Num. 1. 5.

(t) Matt. 3. 8.

(u) The Council of Constance, Sess. 19. Decreed, That no Faith was to be kept with Hereticks as the Papists call the Protestant Churches.

(w) Rom. 1. 31.

(x) Jos. 9. 19.

(y) 2 Sam. 21. 1. 2.

(z) Thom. 1. 2. Q. 19. Art. 7. 8.

(a) Joh. 16. 2.

(b) 1 Sam. 15. 15. 22.

(c) 2 Sam. 6. 6. 7.

(d) Matt. 19. 22.

(e) Bellarmin de Justif. lib. 5 cap. 17.

(f) Phil. 2. 13. 1 Cor. 4. 7.

(g) Rom. 6. 13. — 11. 6.

(h) Popish Catechism.

(i) Duty is that which is due to God from Us: Merit is something not due.

(k) Matt. 6. 2. 16.

(l) 1. Cor. 13. 3.

(m) Luke. 17. 10.

Q. 4. Doth Christ mean popish Meriting, when he saith, (n) that Fasting shall be openly rewarded?

A. 4. No: The Reward (o) spoken of is the free Gift of God, (p) who doth render according (q) to our Works, and not (r) for them.

Q. 5. Doth David say (s) that he kept the Judgments of God for (t) a Reward.

A. 5. No: 'Tis a corrupt Version, (u) in the Hebrew (w) 'tis thus, I have inclin'd to keep thy Statutes always, or to the end of my Life.

Q. 6. Doth not the same Word signify Reward in another Place, (y) according to our Translation?

A. 6. Yes: But it can't be understood of Merit, because David in the very next Verse, (z) doth acknowledge his Errors and Imperfections.

Q. 7. Doth Christ intend Merit when he saith, (a) that they are blessed who feed the Hungry and cloath the Naked?

A. 7. No: They are not said to be blessed because they did those Actions, (b) but because God of his free Goodness had prepar'd (c) the Kingdom of Heaven for them.

Q. 8. Can any supererogate, (d) or do more than God requires?

A. 8. No: The Law is a Model of Perfection, and there can be nothing above it; (e) none can fulfil the Law it self, and therefore can't do more (f) than it requires.

Q. 9. Are any perfectly Righteous (g) in this Life?

A. 9.

(n) Matt. 7. 16.

(o) Αποδεναι signifies not Merit, but the free Gift of God.

(p) Αυτός is Emphatical, himself shall Reward.

(q) Rom. 2. 5. κατὰ τὰ ἔργα.

(r) Not διὰ τὰ ἔργα. It notes the Quality, not Merit of Works, Rev. 22. 12. οἱ τὸ ἔργον ἔσται.

(s) Psal. 119. 122.

(t) Popish Catechism so renders it.

(u) Then follow the corrupt Septuagint δὲ ἀνταμείψαν.

(w) לעולם עקב in perpetuum Finem.

(y) Psal. 19. 11. עקבר Merces Multa.

(z) Verse 12.

(a) Matt. 25. 34. 35, 36.

(b) Men may do all those Acts without any Principle of Grace, 1 Cor. 13. 3.

(c) Verse 34, ἀπο καταβολῆς κόσμου, From the Foundation of the World the same as Eph. 1. 4. πρὸ καταβολῆς κόσμου before the Foundation of the World.

(d) Bellarmine de Monachis. lib. 2. cap. 7.

(e) Matt. 22. 37. 38.

(f) Rom. 3. 23.

(g) Council. Trid. Sess. 6.

A. 9. No: All good Men have humbly own'd (h) their Imperfections: The Holy Scriptures deny all such Righteousness of Men, (i) the very Conceit of which is an Abomination (k) to the Lord.

Q. 10. Can we believe (l) without Knowledge?

A. 10. No: The end of Preaching is for Faith and Knowledge, (m) both which are joyned together (n) in the Holy Scripture.

Q. 11. Can justifying Faith be without (o) good Works?

A. 11. No: That Faith by which we believe in Christ for Justification, is an operative Grace (p) and according to the Eternal Purpose of God, justify'd Persons must be (q) obedient.

Q. 12. Can Saints and Martyrs in a superabounding manner Merit (r) for the Benefits of others.

A. 12. No: Such a Pretence is a vile Dishonour against Christ: Every one must have Faith and good Works (s) of their own.

Q. 13. Is it matter of Religion to Sign our selves upon all Occasions with the Sign of the Cross?

A. 13. No: As 'tis not according to any Institution of God, so no Reason can be given to prove any Virtue in such an empty and transient Sign.

Q. 14. Doth God direct (t) that the Sign of the Cross should be made upon the Foreheads (u) of his People?

A. 14. No: When he saith to the Prophet, Thou shalt mark a Mark (w), 'tis an Hebraism (x), signifying the most sure Protection of the Godly, thro' the special Care of God.

Q. 15. Doth Matthew mention (y) the Sign of the Cross?

A. 15. No: 'Tis only the Sign of the Son of Man, which Luke calls the Son of Man himself (z), who coming in the Clouds, (a) would thereby give a glorious Foretoken (b) of the last Judgment.

Q. 6.

(h) Psal. 130. 3. Isai. 64. 6.
Job. 9. 20. 1 John 1. 8.

(i) 1 King 8. 46. Eccles. 7. 21.

(k) Luke 16. 16.

(l) Bellarmin de Justif. lib. 1.

(m) Fer. 3. 15. Rom. 10. 17.

(n) John 43. 10. John 10. 37. 38

(o) Bellarmin de Justif. lib. 1. cap. 14. 15.

(p) Gal. 5. 6.

(q) Eph. 2. 10.

(r) Bellarmin de Indulg. lib. 6. cap. 21.

(s) Heb. 2. 4. Gal. 6. 7.

(t) Ezek. 9. 4.

(u) Popish Catechism.

(w) חותמת ה' Signabis Signum.

(x) Ex. 22. 23. שמעו שמעו audiendo audiam.

(y) Matt. 24. 40.

(z) Luke 21. 27.

(a) Dan. 7. 36. Matt. 26. 64.

(b) Matt. 25. 31.

Q. 16. When Paul speaks of glorying in the Cross (c) doth he mean the Sign of it?

A. 16. No: He means only the Doctrine of Christ crucified in opposition to all Mosaical Ceremonies; and the glorying, is his Contempt of the World, and chearful readines to Suffer any Thing for the Sake of Christ.

Q. 17. Is it a Mark of Perfection, when Men Vow (d) to live a poor Life (e) of Beggars?

A. 17. No: All must labour in some honest Calling (f), lazy Beggars are condemned (g), and nothing is to be given to them to Incourage (h) their Idleness.

Q. 18. Doth Christ mean the Vow of Poverty, when he tells (i) the Young Man, that if he would be perfect (k) he must sell all and give it to the Poor?

A. 18. No: 'Tis not a Counsel which others are ordinarily to follow, but a Command personally respecting that Young Man, for as he boasted of a Perfection, Christ doth thus put him upon the Tryal of it.

Q. 19. Doth Christ tell us, (l) that by forsaking all, we shall gain Everlasting Life?

A. 19. As we can merit nothing by parting with that which is not our own; so Everlasting Life is the free Gift (m) of God.

Q. 20. Doth Paul say (n) that Virginity is a more perfect State (o) than Marriage?

A. 20. No: He calls an unmarried Life better, as to Conveniency and comfort of Life, (p) in time of Persecution.

Q. 21. Must such as have made a Vow of Continency rather commit Fornication (q) than marry?

A. 21. No: 'Tis better to marry than to commit Wickedness, (r) Marriage is a Means to avoid (s) Fornication.

Q. 22.

(c) Gal. 6. 13, 14, 15.

(d) The Papists have Three Vows, of Continency, Poverty, Obedience.

(e) Bellarmin de Monachis, lib. 2. cap. 20. Popish Catechism.

(f) Gen. 3. 19, Eph. 4. 28.

(g) Psal. 109. 10.

(h) 2 Thes. 3. 10.

(i) Matt. 19. 21.

(k) ~~riches~~ doth not strictly signify Perfection, but soundness of

Knowledge, and a good Measure of Understanding, 1 Cor. 16. 10. Jam. 3. 2.

(l) Matt. 19. 29.

(m) Rom. 6. ult.

(n) 1 Cor. 7. 38.

(o) Popish Catechism.

(p) 1 Cor. 7. 27, 28.

(q) Bellarmin de Monachis, lib. 2. cap. 30.

(r) 1 Cor. 7. 9.

(s) 1 Cor. 7. 2.

Q. 22. Do any Merit (t) by yielding blind (u) Obedience to superiors?

A. 22. No: We are to follow (w) Christ, and not to be Servants of Men (x) in yeilding to their Arbitrary Sentiments.

C H A P. VII.

Q. 1. **A**R E some Places more Holy (y) than others?

A. 1. No: For God hath promised to be in every Place (z) with all faithful Worshipers.

Q. 2. Is prayer best (a) in Churches?

A. 2. No: We are exhorted to pray every where, (b) the Distinction of Places being taken away (c) under the New Testament.

Q. 3. Was the Publican justified (d) for going into the Temple (e) to pray?

A. 3. No: He was not justified in respect of the Place, for the Pharisee also prayed in the Temple; but the Meaning is, That the Humble Publican was more to be commended (f) than the Self-righteous Pharisee.

Q. 4. Must we pray (g) in an unknown Tongue?

A. 4. No: 'Tis forbidden in the Holy Scripture; (h) for all Things must be done for the Edification (i) of the Publick Assembly.

Q. 5. Must an Image have the same Worship and Honour as are given (k) to God?

A. 5. No: All Image Worship is expressly forbid, (l) and Idolatry is a damning (m) Sin.

Q. 6. Do Images instruct the (n) Ignorant?

D

A. 6.

(t) *Bellarmin de Monachis*, lib. 2. cap. 9.

(u) Blind Obedience, is when we give up our Judgment of Discretion and Conscience to the Will and Command of others.

(w) 1 Cor. 11. 2. Acts 4. 19.

(x) 1 Cor. 7. 23.

(y) *Bellarmin de cultu Sanctor.* lib. 3. cap. 8.

(z) *Matt.* 18. 20.

(a) Popish Catechism.

(b) 1 Tim. 2. 8.

(c) *John* 4. 21.

(d) *Luke* 18. 10.

(e) Popish Catechism.

(f) *Matt.* 23. 12.

(g) Council. Trid. Sess. 22.

(h) 1 Cor. 14. 2, 16, 17.

(i) 1 Cor. 14. 26. *Eph.* 4. 29.

(k) Council. Trid. Sess. 25.—

Tho. Aquinas 3. q. 25. 3, 4.

(l) *Exod.* 20. 5.

(m) *Isai.* 2. 8, 9. *Lev.* 26. 1. *Rev.* 21. 8.

(n) *Bellarmin de Imag. Sanctor.* lib. 2. cap. 7.

A. 6. No: They are Brutish (o) and cannot instruct any Rational Creature unless it be in Lies (p) and Vanity.

Q. 7. Is it a good Distinction, that we pray before Images, (q) tho' not to them?

A. 7. No: 'Tis the shameful Evasion of Idolaters; for to Pray before, (r) is the very same as to Pray to, or Worship.

Q. 8. Are the Cherubims (which God commanded to be made) (s) a Warrant for Images?

A. 8. No: As 'tis not known what Shape they had, whether of little Children, or of other Creatures, so we read of no Worship given to them.

Q. 9. Doth Christ approve of Images when he speaks (t) of the Brazen Serpent?

A. 9. No: But thereby foretelling his Crucifixion, he teacheth his Disciples, that Faith in the promised Redeemer was the only Means of Salvation.

Q. 10. Is there any difference (u) between an Idol and an Image?

A. 10. No: They are both the same, (w) and promiscuously (x) used by all (y) Authors.

Q. 11. Are Angels to be (z) worshiped?

A. 11. No: 'Tis expressly forbidden, (a) and they being our Fellow-Creatures have rejected such Worship (b) which is due to God.

Q. 12. May Inferior Worship be given to Angels?

A. 12. No: The Holy Scripture doth never distinguish between superior (c) Worship due to God, and Inferior (d) to be

(o) Jer. 10. 8.

(p) Psal. 115. 4. Zeeb. 10. 2.

(q) Popish Catechism.

(r) Luke 4. 7. προσκυνήσεις
ἐναιμαί μου, Worship me. In the
Margin, "Fall down before me, v. 8.
προσκυνήσεις Κύριον, shalt Worship
the Lord.

(s) Exod. 25. 18.

(t) John 3. 14.

(u) Papists pretend, that only
Idols, or Representations of false
Gods are forbidden, but not Images
of real Things.

(w) Image a Latin Word, and
Idol a Greek Word, signify the

same Thing. Erasmi Paraphras. in
1 Cor. 8. 4.

(x) The Hebrew עֲצָבִים is some-
times turned by the Septuagint into
Εἰδωλον, Exod. 20. 4. Sometimes
into εἰκόνα, Isai. 40. 19.

(y) 'Tis promiscuously used by
Heathen Authors, Isidor. Orig.
lib. 8. cap. 11.

(z) Bellarmin de cultu Sanctor.
lib. 1. cap. 11.

(a) Col. 2. 18.

(b) Rev. 22. 8, 9.

(c) The Papists call it Latria.

(d) They call it Doulia.

be given to Angels; but Worship, by what Names soever expressed, (e) is always spoken of God.

Q. 13. Did Joshua worship (f) an Angel?

A. 13. No: That Angel was Christ; (g) for He accepted Adoration, which Created Angels always refuse, (h) and the Place is said to be made Holy by his Presence, which is proper (i) only to God.

Q. 14. Did Jacob pray (k) to an Angel?

A. 14. No: 'Twas Christ (l) who is called God, (m) and the Things spoken of him, as to Bless, (n) Redeem, (o) Preserve from Evil, (p) are proper to God only.

Q. 15. Did John pray to Angels (q) when he wished Grace and Peace from the Seven Spirits?

A. 15. No: He means the Holy Ghost in respect of various Graces and Operations; nor would he Place created Angels in the same Order with the Divine Essence, yea, before Christ Himself,

Q. 16. Doth Zechary pray to an Angel when he saith, (r) O Lord, how long wilt thou not have Mercy upon Jerusalem?

A. 16. No: That Angel was Christ, who is called a Man in this Chapter, (s) and often made (t) such an appearance.

Q. 17. Are Vows to be made (u) to Saints?

A. 17. No: We must Vow to God only, (w) and to make Vows to any other, is the Practice (x) of Idolaters.

Q. 18. Must we pray to the Saints (y) departed.

A. 18. No: We must pray to God only; (z) for as we do not believe on the Saints, (a) so they have no Knowledge of our Condition (b) on Earth.

D 2

Q. 19.

(e) Deut. 6. 13. אֱלֹהֵינוּ תַעֲבֹד
λατρίσεις, Jud. 2. 7. וַעֲבֹדוּ יְהוָה
ἀδούσαν κυρίῳ, Rom. 6. 22. δα-
θείτης δι τῷ Θεῷ. Luke 1. 74. λατρίειν
αὐτῷ.

(f) Jos. 5. 15.

(g) 1 Cor. 10. 14. Exod. 3. 27.
וַיֹּאמֶר יְהוָה.

(h) Rev. 22. 8. 9.

(i) Exod. 3. 5.

(k) Gen. 48. 16.

(l) המלאך, is not Copula-
tive, but Demonstrative; and it
may be rendred thus — Even the
Angel, i. e. God himself.

(m) Gen. 31. 11, 13.

(n) Gen. 28. 3.

(o) Isai. 43. 14.

(p) 2 Tim. 4. 18.

(q) Rev. 1. 4.

(r) Zech. 1. 12.

(s) Zech. 1. 8.

(t) Ezek. 1. 26. Dan. 7. 13.

(u) Bellarmiu de cultu Sanctor
lib. 3. cap. 9.

(w) Psal. 76. 11.

(x) Jer. 44. 25.

(y) Council. Trid. Sess. 25.

(z) Psal. 50. 15.

(a) John 14. 1.

(b) Isai. 63. 16.

Q. 19. Must we say, O Saint Claud, (c) the Salvation of all that put th^r Trust in thee?

A. 19. No: Christ is our only Saviour, (d) and we must put our Trust (e) in the Lord.

Q. 20. Must we say, O all He and She Saints (f) help me, that by your Merits I may come to Heaven?

A. 20. No: Our help is in God only, (g) and Heaven is obtain'd by the alone (h) Merits of Christ.

Q. 21. Must we pray that our Sins may be Remitted (i) by the Merits of St. Thomas?

A. 21. No: 'Tis a blasphemous Dishonour to Christ, by whose Blood only (k) we have Remission of Sin.

Q. 22. Must we pray to be deliver'd from Hell by the Merits (l) of St. Nicholas?

A. 22. No: Christ is the only Deliverer (m) from the Wrath to come.

Q. 23. Must we worship (n) the Saints departed.

A. 23. No: The Saints on Earth rejected such Worship (o) which is due (p) to God.

Q. 24. Is it certain, that they are all Saints who are Canoniz'd (q) by the Pope.

A. 24. No: Saint Herman was worship'd many Years, and after digg'd up and burnt (r) for an Heretick.

Q. 25. Do the Vials (which John speaks of) (s) full of Odours, or Prayers of the Saints, sh^w that they pray for us in Heaven?

A. 25. No: He speaks of Saints on Earth (t) whose Prayers reach Heaven with Acceptance, thro' the Intercession of Christ.

Q. 26. Must divine Worship be given (u) to the Virgin Mary?

A. 26.

(c) Horæ Secundum usum Romanum.

(d) Acts 4. 12.

(e) Psal. 37. 3.

(f) Horæ Secundum usum Romanum.

(g) Psal. 115. 9. 10.

(h) Heb. 9. 12.

(i) Popish Primer, printed An. 1557.

(k) Col. 1. 14.

(l) Popish Primer, ut supra.

(m) 1 Thes. 1. 10.

(n) Bellarmine de cultu Sanctorum, lib. 1. cap. 11. 12.

(o) Acts 10. 25, 26. 14. — 14, 15.

(p) Matt. 4. 10.

(q) The Pope by his Bull grants the Favour of having the Name put into the Calender with Red Letters, an Holy-Day kept for him, a Church dedicated, Prayers made to him, Images and Reliques to be adored.

(r) Platina in vita Bonifacii.

(s) Rev. 5. 8.

(t) Rev. 5. 10.

(u) Popish Catechism.

A. 26. No: She is a Creature, and to worship any such is Idolatry: She had need of the same Saviour (w) with others.

Q. 27. Must we say to the Virgin Mary in Prayer, (x) O Lady, in thee I put my Trust?

A. 27. No: They are cursed (y) that put their Trust in any Creature.

Q. 28. Must we pray to the Virgin Mary, saying (z) O Lady, prepare thou Glory for us?

A. 28. No: Christ by his Ascension (a) into Heaven hath prepared Glory for us.

Q. 29. Is it said, That She, (b) the Virgin Mary, shall bruise (c) the Serpent's Head?

A. 29. No: In the Hebrew 'tis He. The Man Christ Jesus, the promised Seed (c) and Saviour.

Q. 30. When 'tis said, (f) That all Generations should call Mary Blessed, is it meant that they should Worship Her?

A. 30. No: There is nothing of Worship; the Greek Word (g) only imports, That She should be accounted an Happy (h) Woman, being the Mother of such a Child.

Q. 31. Are there other Mediators (i) besides Christ?

A. 31. No: Christ is the only Mediator, (k) and none other can be qualified (l) for that Mediatory Office.

Q. 32. Tho' Christ be the Mediator of Redemption, yet is the Virgin Mary (m) the Mediator of Intercession?

A. 32. No: Intercession is the incommunicable Glory of Christ, the only Mediator, (n) We must do all Things in His Name, (o) and come unto God thro' Him (p) alone.

Q. 33.

(w) Luke 1. 47.

(x) Bonaventuræ's Psalter.

(y) Jer. 17. 5.

(z) Roman Missal and Breviary.

(a) John 14. 1, 2, 3.

(b) The Vulgar Latin.

(c) Gen. 3. 15.

(d) מלך, He.

(e) 1 Tim. 2. 5.

(f) Luke 1. 48.

(g) μακάριον σε,

(h) Jam. 5. 11. μακάριοι, Count them happy that endure; and must we give Divine Worship

to all that are Patient in Affliction?

(i) Bellarmin de Sanctorum Be-
atitud. lib. 1. cap. 20.

(k) 1 Tim. 2. 5.

(l) 1 John 2. 1.

(m) The Papists so vainly distinguish, and the Popish Catechism saith, That the Virgin Mary presents our Prayers to her Son, and by Him to the Everlasting Father.

(n) Rom. 8. 34.

(o) Col. 3. 17.

(p) Heb. 7. 25—13. 15.

Q. 33. *Are the Reliques of the Saints (q) to be worshiped?*

A. 33. No : We read in the Holy Scripture, that the Bodies of the Saints were buried, and nothing of them kept for Religious Adoration.

Q. 34. *Are the Papists sure that they are the very Reliques of those Saints under whose Names they are adored?*

A. 34. No : For at Geneva (r) the Reliques of Saint Felix were found to be pieces of Brick, and the Brains of Peter to be a Pumice-Stone.

Q. 35. *Is it any warrant for Reliques, that the Bones of Joseph were carried out of Egypt?*

A. 35. No : The Translation of those Bones was only to confirm the Faith of the Israelites about the promised (s) Land.

Q. 36. *Is it any Proof of Reliques, (t) that a dead Body revived (u) upon touching the Bones of Elisha?*

A. 36. No : For neither the revived Man, nor any others, did any Reverence to those Bones as Reliques to be Worshiped.

Q. 37. *Is the Use of Reliques encouraged (w) by the Woman who was healed (x) by touching the Hem (y) of Christ's Garment?*

A. 37. No : She looked beyond the Garment to Christ (z) Himself ; for when thro' humble Modesty she could not speak to Him, she touched his Garment with a Belief, That he was able (a) to Heal her.

Q. 38. *Were Reliques (b) brought from the Body (c) of Paul.*

A. 38. No : 'Twas only a Miraculous Operation, confirming the Gospel which he had preached.

Q. 39. *Is the Cross to be worshiped (d) with the same Honour as is due to Christ?*

A. 39. No : The Apostles kept it not for any such End ; and if it was to be worshiped, we must be sure that it was the very same on which Christ was crucified.

Q. 40.

(q) Popish Catechism.

(r) Turretini compend. Loc. xv.

(s) Exod. 13. 19.

(t) Popish Catechism.

(u) 2 Rom. 13. 21.

(w) Popish Catechism.

(x) Matt. 9. 20, 21.

(y) The Hem is fastned to the Garment, and what is that to a

Relique, which is a Remainder of something separated from the whole.

(z) Luke 8. 47.

(a) Matt. 8. 2.

(b) Popish Catechism.

(c) Acts 19. 12.

(d) Tho. Aquin. Sum pars. 3.

9. 25.

Q. 40. Must we pray (e) that God would bless the Wood of the Cross, that it might be a saving Remedy to Mankind?

A. 40. No: 'Tis most stupid Ignorance and Blasphemy, to attribute that to a rotten piece of Wood, (f) which by an Incommunicable Excellency is (g) only due to our Redeemer.

Q. 41. Must the Cross be worshipped because it touched (h) the Body of Christ?

A. 41. No: By that stupid (i) Argument, the Ass is rather to be worshipped, for their Christ was used Royally, (k) but on the Cross Ignominiously.

Q. 42. May God be represented (l) by a Picture?

A. 42. No: None ever saw any similitude of God, (m) and they are Fools (n) who attempt to make any likeness of Him.

Q. 43. Is it lawful (o) according to the Description of Daniel (p) to paint God the Father in the Shape of an old Man?

A. 43. No: The Prophet speaks of Christ, who in other Places is described by his Hair, and fiery Flames, (q) and said to be the Judge at the last Day; (r) and He is called the Ancient of Days, to signify the Eternity, and excellent Wisdom (s) of Christ.

Q. 44. Can the Picture of Christ be made?

A. 44. No: 'Tis the Godhead united to the Manhood, that makes Christ the Picture of a Man, therefore 'tis but half Christ.

C H A P.

(e) Roman Pontifical.

(f) *Isai.* 45. 20. 44, 17.

(g) *1 Pet.* 1. 18, 19.

(h) *Bellarmin de Imag. lib. 2. cap. 27.* affirms, That the Cross is to be worshipped *ratione contactus.*

(i) Did Christ communicate an adorable Virtue to a Piece of Wood?

(k) *John* 14, 15.

(l) *Bellarmin de Imag. lib. 2. cap. 8.*

(m) *Deut.* 7. 9.

(n) *Rom.* 1. 22, 23.

(o) *Popish Catechism.*

(p) *Dan.* 7. 9, 10.

(q) *Rev.* 1. 14—19, 11.

(r) *Acts* 17. 31.

(s) *Isai* 6. 9.

C H A P. VIII.

Q. 1. *DO Sacraments (t) give Grace (u) by virtue of their outward (w) Action?*

A. 1. No: There is no such Efficacy in the external Use; (x) but God doth give or withhold a Blessing (y) as it seemeth Good to Him.

A. 2. Is the Bread and Wine (after Consecration) (a) changed (b) into the very Body and Blood of Christ?

A. 2. No: Such a Change destroys the Truth of Christ's Humanity: If there was such a Change, then Man's Flesh (c) and Blood would be eaten and drunk, which is a savage Thing: Such a Change is against the Nature of the Sacrament, which is a Remembrance of Christ's (d) absent Body.

Q. 3. *Is that all you have to say against such a Change of the Sacramental Elements?*

A. 3. No: I say further, in a Sacrament there is a Sign, and the Thing signified; but if the Bread be Christ's Body, then the Sign is gone. Christ (e) and the Apostle Paul (f) call it Bread after the Consecration.

Q. 4. *Is the Host (g) to be respected (h) with Adoration?*

A. 4. No: If the Bread was turned into Christ's Body, yet his Flesh is not to be adored; for as the Personal Union doth not confound the Properties, so Adorability is as much the Property of the Divine Nature, as Omniscieny and Omnipresence.

Q. 5.

(t) The Papists say there are Seven Sacraments, Baptism, Lord's Supper, Confirmation, Marriage, Penance, Orders, Extreme Unction.

(u) Popish Catechism.

(w) The Council of Trent, Sess. 7. calls it *Opus Operatum*, as the Fire burns by Heat.

(x) 1 Cor. 7. 19. Rom. 2. 28.

(y) Eph. 5. 25. 26. Gal. 5. 6.

(a) Papists say, immediately after the Priest hath uttered these Words, — *Hoc est Corpus meum*, This is my Body.

(b) Council. Trid. Sess. 13. They call it Transubstantiation.

(c) If Christ's Body be Flesh, then 'tis not to be eaten in Lent.

(d) 1 Cor. 11. 24.

(e) Matt. 26. 29.

(f) 1 Cor. 10. 16 — 11. 23. ad 28.

(g) So the Papists call the consecrated Wafer, which they pretend to be Christ's Body, and offer it (in *Hosiam*) for a Sacrifice.

(h) For that Reason the Papists Kneel at the Sacrament.

Q. 5. Doth the Apostle Paul say, (i) He that eats this Flesh? (k).

A. 5. No: In our Translation, according to the Greek, (l) 'tis he that eats this Bread.

Q. 6. Did Christ mean Transubstantiation, when he said (m) This is my Body?

A. 6. No: 'Tis a Figurative (n) Speech, as Circumcision is called the Covenant (o) of which it was a Seal. (p) The Lamb is called the Passover, (q) it being a Sign that the Lord passed over (r) the Israelites and destroyed them not.

Q. 7. Doth the Verb Substantive IS affirm it to be really the very Body of Christ?

A. 7. No: The meaning is — This signifies my Body. Thus, when in the Interpretation of Pharaoh's Dream, Joseph saith (s) the seven good Kine are seven Years, (t) the meaning is, They signify seven Years.

Q. 8. When Christ speaks of eating his Flesh and drinking his Blood, doth he mean Transubstantiation?

A. 8. No: As Christ speaks not there (u) of his last Supper not yet Instituted, so He himself tells us (w) that his meaning is Spiritual.

Q. 9. Is Christ Corporally present (x) in the Midst of us?

A. 9. No: As He often told His Disciples that He would be gone from them as to his corporal Presence, (y) so he Ascended into Heaven, where He will remain (z) till the End of the World.

Q. 10. Is the Body of Christ in many Places (a) Invisible and Impalpable?

A. 10. No: Christ is like to us in all Things except Sin, (b) and our Bodies are visible: Also the Body of Christ after his Resurrection was visible and palpable (c) to his Disciples.

E

Q. 11.

(i) 1 Cor. 11. 27.

(k) So 'tis fallily rendred by Burderius in Compend. concept. Tit. 21.

(l) τὸν ἄρτον τούτου.

(m) Matt. 26. 26.

(n) There is a Figure in the Cup, and why not in the Bread too?

(o) Gen. 17. 10.

(p) Rom. 4. 11.

(q) Exod. 12. 11.

(r) Exod. 12. 13.

(s) Gen. 41. 26.

(t) So Rev. 1. 20. The Seven Stars are the Angels of the Seven Churches, i. e. signify those Angels.

(u) John 6. 53, 54, 55.

(w) John 6. 63.

(x) Concil. Trid. Sess. 13.

(y) Matth. 26. 11. John 16. 28.

(z) Acts 3. 21.

(a) Concil. Trid. Sess. 13.

(b) Heb. 2. 17.

(c) Luke 24. 39, 40. John 20.

27.

Q. 11. Did Christ sitting in Heaven appear and discourse with Paul (d) on Earth?

A. 11. No: The Place (e) mentions a Revelation of Christ's Mind (f) from Heaven.

Q. 12. Must the Cup in the Lord's-Supper be denied (g) to the People?

A. 12. No: The Israelites did both eat Manna and drink Rock Water, which were Figures of Christ, (h) whose Death is shewn forth, (i) and our Communion with Him signified (k) both by eating and drinking.

Q. 13. Is it any Argument that the People should not have the Cup, because Christ spoke to the Apostles when he said (l) drink ye all of it?

A. 13. No: The Apostle Paul delivering the Institution of Christ to the Church of Corinth, (m) bids them all to drink of the Sacramental Wine.

Q. 14. Is it any Warrant for denial of the Cup, because the Disciples are said (n) to come together to break Bread (o) without any mention of Wine?

A. 14. No: For as breaking of Bread doth figuratively signify a whole Meal, (p) so it principally expresseth (q) the sufferings of Christ and our participation of them.

Q. 15. Is Christ received by the Mouth (r) of the Body?

A. 15. No: The true Sence of eating and drinking is Believing (s) and receiving Christ by Faith: And if we could eat the Flesh and drink the Blood of Christ, it would not be profitable (t) to the Soul.

Q. 16. Do the wicked (u) eat the Flesh and drink the Blood of Christ.

A. 16. No:

(d) Popish Catechism.

(e) Acts 9. 45.

(f) 'Tis called a Light from Heaven — a Voice from Heaven — and an heavenly Vision. Acts 9. 2. 4. — 26. 19.

(g) Popish Catechism. N.B. The Council of Constance, An. 1414. excluded the Laity.

(h) 1 Cor. 10. 3, 4.

(i) 1 Cor. 10. 16.

(k) 1 Cor. 11. 25, 26.

(l) Matt. 26, 27.

(m) 1 Cor. 11. 25.

(n) Acts 20. 7.

(o) Thus when there is mention only of breaking Bread. Luke 24, 35. 'tis not meant of Sacramental eating, but of that which was ordinary for Refreshment of the Body, Luke 24. 29, 30.

(p) Acts 20. 11. — 27, 35.

(q) 1 Cor. 11. 24. 1 Cor. 10. 16.

(r) Concil. Trid. Sess. 13.

(s) John 6. 35. — 7, 37, 38.

(t) John 6. 63.

(u) Concil. Trid. Sess. 13.

A. 16. No, For such as eat the Flesh and drink the Blood of Christ (*i. e.* partake of Him by Faith) are united to Christ (*w*) and shall be saved, (*x*) but thus 'tis not with the wicked.

Q. 17. Are all damned who die (*y*) without Baptism? *Ans.*

A. 17. No: Faith and not Baptism (where it cannot be had) is necessary to Salvation, (*z*) we find not that the Penitent Thief was Baptized, (*a*) and yet he went to Heaven.

Q. 18. Doth Christ shew such a Necessity of Baptism, when he saith (*b*) if a Man be not born of Water, he cannot be saved &c.

A. 18. No: There is nothing of Baptism; but Christ speaks of Regeneration, (*c*) by which the Soul is (*d*) cleansed from Sin.

Q. 19. Must Salt be put into the Child's Mouth, (*e*) Spitte upon the Ears and Nostrils, must the Breast and Shoulders be anointed &c.

A. 19. No: Because according to the Institution of Christ, (*f*) and Practice of the Apostles, (*g*) nothing is to be used but Water.

Q. 20. Doth Baptism take away (*h*) original Sin? *Ans.*

A. 20. No: If original Sin (from which actual Sins do proceed) was taken away, (*i*) then Men would be perfectly free from Sin; (*k*) but Paul a Regenerate Man bewails the remainder of original Sin (*l*) in himself.

Q. 21. Doth Baptism make ALL the Children of God, (*m*) and infuse into them justifying Grace?

A. 21. No: for Simon had Baptism, (*n*) but he was neither adopted nor justified.

Q. 22. Doth the Apostle assert justifying Grace to be the Effect of Baptism, when he saith of the Corinthians, (*o*) That they were washed and justified?

A. 22. No: By Washing He means remission of Sin, (*p*) which is only in those (*q*) who are sanctify'd.

Q. 23.

(*w*) John 6. 56.

(*x*) John 6. 51.

(*y*) Bellarmin de Amis. Gratia. lib. 6. cap. 2.

(*z*) Mark 16. 16.

(*z*) Luke 23. 42, 43.

(*b*) John 3. 5.

(*c*) It appears by the ungodly Lives of many that their Baptism was not to them such a cleansing Ordinance.

(*d*) Tit. 3. 5.

(*e*) Popish Catechism.

(*f*) Matt. 28. 19.

(*g*) Mark 1. 8.

(*h*) Popish Catechism.

(*i*) Original Sin is not taken away, that it should not remain in them, but that it should not reign over and condemn them.

(*k*) Prop. 20. 9. *Item* 32. 2.

(*l*) Rom. 7. 18. 23.

(*m*) Popish Catechism.

(*n*) Acts 8. 13, 23.

(*o*) 1 Cor. 6. 11.

(*p*) Rev. 1. 5. (*q*) Acts 22. 16.

Q. 23. Are the certain Effects of Baptism meant by the Apostle when he saith (r) that such as are baptized have put on Christ?

A. 23. No: 'Tis meant only of those to whom Baptism is effectual; (s) for when 'tis said, as many of you, (t) it shews that all those who are baptized are not regenerated.

Q. 24. Is confirmation (u) a Sacrament?

A. 24. No: It hath not a divine Institution: Nor is the anointing (w) which the Bishop useth in it, either expressly or by good Consequence to be found in the Holy Scripture.

Q. 25. Doth the Apostle Paul speak of confirmation, when he saith; (x) We are sealed with a (y) Character?

A. 25. No: There is nothing of such a Character: But having spoken of Afflictions, he Observes what a Comfort it was, that the Christians had Hope of eternal Life, according to the Promise (z) of God, and that was the seal or earnest (a) of the Spirit.

Q. 26. Is Marriage a (b) Sacrament?

A. 26. No: For it hath neither any sacramental Sign nor Matter.

Q. 27. Is mutual Consent of Parties the Matter of that Sacrament?

A. 27. No: Because such a mutual Consent is not visible.

Q. 28. Are the Persons contracting, the Matter of it?

A. 28. No: 'Tis absurd to make the Matter of the Sacrament, and him that receives it the same Thing.

Q. 29. Doth the Apostle Paul (c) call Marriage (d) a Sacrament?

A. 29. No: He speaks nothing of Corporal Matrimony, but of Christ's Communion with His Church, which he calls a Mystery, (e) or Divine Secret, and not a Sacrament or Holy Oath.

Q. 30. Is Penance (f) a Sacrament?

A. 30. No: For it hath neither any Sacramental Sign nor Matter.

Q. 31. Are

(r) *Gal. 3. 27.*

(s) *Rom. 6. 3.*

(t) *Eccl.*

(u) Popish Catechism.

(w) The Bishop Anoints the Forehead in Form of a Cross, saying, I sign thee with the Sign of the Cross, and confirm thee with the Chrism of Salvation, in the Name of —

(x) *2 Cor. 1. 22.*

(y) Popish Catechism.

(z) *Tit. 1. 1. 2.*

(a) *Eph. 1. 13. 14.*

(b) Popish Catechism.

(c) *Eph. 5. 31, 32.*

(d) Popish Catechism:

(e) *Μυστήριον* a *סוד* occultare.

(f) Popish Catechism.

Q. 31. *Are the Acts (g) of Penance the Matter of it?*

A. 31. No: For Contrition is not to be seen; Confession may be feigned; Satisfaction follows Absolution, and so is not the Effence of the Sacrament.

Q. 32. *Is it said (h) that we must do Penance?*

A. 32. No: 'Tis a corrupt Translation for Penitence, or godly Sorrow, which consists in an inward Change of the Mind (i) and not in an external Castigation (k) of the Body.

Q. 33. *Must we call Orders (l) a Sacrament (m)?*

A. 33. No: It hath no Sign or Corporal Element; every Sacrament is but one in Kind, but there are (as they pretend) Seven (n) Orders.

Q. 34. *Is extreme Unction (o) a Sacrament?*

A. 34. No: We find it neither expressly, nor by any Consequence, that a Bishop is to anoint with Oyl, (p) the Eyes, Ears, Nostrils, Mouth, Hands, Reins, Feet, (q) for the Remission of Sins.

Q. 35. *Did the Apostles use such anointing?*

A. 35. No: It was miraculous for healing of Diseases, with a Power to Preach the Word, and cast out Devils.

Q. 36. *Doth the Apostle James (r) advise to such extreme Unction?*

A. 36. No: That was for Corporal Healing, and not to blot out Sin. Not as if they were ready to die, but that they might live.

Q. 37. *Do Baptism, Confirmation, Orders, give an indelible (s) Characters?*

A. 37. No: God hath no need of such a Character, and Men can't discern it.

CHAP.

(g) Papists say, That the Acts of Penance are Contrition, Confession, Satisfaction, or some Punishment of our selves to satisfy the Justice of God.

(h) *Matt. 4. 17. Rev. 2. 4.*

(i) *μετανοειν* post sapio, est mutatio mentis in Melius.

(k) Penance, some Mortification of the Body, to make Satisfaction (as they pretend) for Sin.

(l) They call Orders, some eminent degree in the Church.

(m) Popish Catechism.

(n) Doorkeepers; Readers; Ex-

orcists; Acolyths; Sub-deacons; Deacons; Priests.

(o) Popish Catechism.

(p) It must be Oyl of Olive consecrated by a Bishop.

(q) The Bishop anoints those Parts, saying, By this Holy Oyl, let God forgive thee whatever thou hast sinned by thy Sight, thy Hearing, &c.

(r) *James 5. 15.*

(s) Papists say, 'tis a Sign impressed upon the Soul by the Efficacy of those Sacraments.

C H A P. IX.

Q. 1. *Do unbaptized Infants go to the upper part of Hell, (r) where they endure the Pain of loss (u) but not of Sense?*

A. 1. No: The Child is not to be punish'd for the Neglect of the Parents, (v) neither the Parts of Hell, nor the senseless Pains are mentioned in the Holy Scripture.

Q. 2. *Did Christ's Soul descend into Limbus (x) to deliver (y) the Holy Fathers?*

A. 2. No: We read of no such Place, (z) nor that the Fathers were there till the coming of Christ.

Q. 3. *Is it said in the Holy Scripture (a) That Christ's Soul was not left in Hell?*

A. 3. No: The Proper reading is this, (b) Thou wilt not suffer my Soul to come into the Place of the damned.

Q. 4. *Doth the Prophet Zechary (c) say to Christ, thou hast brought thy Prisoners out of (d) Limbus?*

A. 4. No: 'Tis God's Speech to the Church (e) about their deliverance out of Babylon, (f) and not the Prophet's Speech to the Messiah.

Q. 5. *Is there a Place called Purgatory (g) whether they go who die in Venial (h) Sins?*

A. 5. No: We read only of Two Places (i) Heaven and Hell.

Q. 6. *Are they cleansed from Sin in Purgatory, (k) and then go to Heaven?*

A. 6. No: For as there is no Alteration of the State after Death, (l) so no other way of cleansing from Sin, but by the Blood (m) of Christ.

Q. 7.

(r) The Papists call it *Limbus*.

(u) Popish Catechism.

(v) *Ezek.* 18. 20.

(x) The Hem of a Garment, and (as Papists feign) a part of Hell

(y) Popish Catechism.

(z) *Luke* 10. 26.

(a) *Acts* 2. 27. *eis adu* subaudi *ixor*. 'Tis not *in adu*. Not suffer it to go into Hell.

(b) *Psal.* 16. 10. *לא תעיר לשאול* index Dativi. Will not give it over to Hell.

(c) *Zeck.* 9. 11.

(d) So the Papists do interpret the Pit without Water.

(e) *שליחי* I have brought forth.

(f) The Pit without Water, is Babylon.

(g) *Bellarmin de Purgat.* lib. 1. cap. 15.

(h) Popish Catechism.

(i) *Luke* 16. 22, 23.

(k) Popish Catechism.

(l) *Luke* 16. 26.

(m) *Heb.* 9. 26. 1 *John* 1. 7.

Q. 7. Hath Christ delivered us only from the guilt of Sin, and not from the Punishment which we our selves must bear, and thereby make Satisfaction (n) to God?

A. 7. No: 'Tis the happy State of Believers, (o) that they are delivered both from the Guilt, and Punishment (p) of Sin?

Q. 8. Do the Souls of the Godly (when out of the Body) go to a Place of Torment (q).

A. 8. No: They rest from their Labours, (r) enjoy Comfort, (s) and are in a blessed State (t) with Christ.

Q. 9. Is it said (u) that some Sins are forgiven in the World to come?

A. 9. No: When 'tis said of Blasphemy against the Holy Ghost, that it shall not be forgiven in this World, nor in the World to come, the Meaning is (as Mark doth explain it, (w)) that it shall never be forgiven.

Q. 10. Doth Paul speak of being saved by Purgatory (y) Fire?

A. 10. No: As the Gold, Silver, Hay, Stubble, are Metaphorical, so is the Fire, and the Meaning is, That he shall be saved (z) with Difficulty.

Q. 11. Doth Peter speak (a) of Spirits in the Prison of Purgatory?

A. 11. No: The Meaning is, Noah preached to those sinners before the Flood, who (when Peter speaks of them) were in Hell suffering the Punishment of their Sins.

Q. 12. Is Purgatory that Prison out of which none shall come till they have paid (b) the uttermost Farthing?

A. 12. No: It signifies the State after Death, which is unalterable, (c) and that there is no possible Redemption from Eternal Misery.

(n) Concil. Trid. Sess. 6.

(o) Rom. 8. 1. 33, 34.

(p) Isai. 53. 4, 5. Col. 2. 13,

14.

(q) Bellermin de Purg. lib. 1.

cap. 10. 11.

(r) Rev. 14. 14.

(s) Luke 16. 25.

(t) Rom. 8. 18. Phil. 1. 23.

(u) Matt. 12. 32.

(w) Mark 3. 29.

(y) 1 Cor. 3. 15.

(z) Amos 4. 11. Zech. 3. 2.

(a) 1 Pet. 3. 19.

(b) Matt. 5. 26.

(c) So Austin and others after him interpret it. See Pool's Synops.

(A) T A B L E.

*Observe, that the first Figure directs to the Chapter,
The next to the Question and Answer. Ibidem,
Notes the same Place which was last mention'd.*

A.

- A** Absolution why a Priest can't give. 4. 3.
Agnus Dei, what. 3. 6. (C)
 All hath often a restrained Sense. 2. 8.
 Altar of the Apostle Paul what. 4. 16.
 Angels not to be Worshiped. 7. 11.
 —Not Worshiped by *John*. 7. 15.
 —That which *Jeshua* Worshiped was Christ. 7. 13.
 —So that which *Jacob* Worshiped. 7. 14.
 —And that which *Zechary* Worshiped. 7. 16.
 Anointing with Oyl why the Apostles used. 8. 35.
 —How used by the Popish Bishop in Confirmation. 8. 24. (W)
 Antichrist a Mark of him. 2. 4.
 Antiquity not on the Papists side. 1. 4.
Arrogas what it signifies. 6. 4. (O)
 Apostles had no Successors. 3. 2.
 Asks how in a Popish Sense to be Worshiped. 7. 41.
 Auricular Confession why so called. 4. 5. (P)
 —Not meant by the Apostle *James*. 4. 4.

B.

- B**aptism how necessary. 8. 17.
 —Doth not make all that have it, the Children of God. 8. 21
 —Doth not take away Original Sin. 8. 20.
 —How administr'd by the Papists. 8. 19.
 Beggars lazy not to be relieved. 6. 17.
 Believing explained by Eating and Drinking. 8. 15.
 Bible the oldest Book in the World. 1. 4.
 —How vilified by Papists. 1. 9 to 15.
 —Contains Truths not to be found in any other Book. 1. 9.
 —Must be read by the People. 1. 11.
 —Is not obscure. 1. 12.
 —Is sufficient. 1. 13.
 —Nothing but what is contain'd in it must be received with Obedience of Fath. 1. 14.
 Blind Obedience what. 6. 22. (U)
 Brains of *Peter* what adored instead of them. 7. 34.
 Brazen Serpent no warrant for Images. 7. 9.
 Breaking of Bread signifies a whole Feast. 8. 14.

C.

- C**anonization of Saints how done. 7. 24. (Q)
 Cherubims of what Shape uncertain. 7. 8.

—No

A T A B L E.

- No warrant for Images. Ibidem.
 Christ why called the Antient of Days. 7. 43.
 —His Soul went not to Limbus. 9. 2.
 —Hath delivered Believers both from the Guilt and Punishment of Sin. 9. 7.
 —In a Popish Sense did eat his own Body. 4. 14.
 —Is not corporally present on Earth. 8. 9.
 —His Body is not in many Places at once. 8. 10.
 —Is not received by the Mouth of the Body. 8. 15.
 —Is not eaten by the Wicked. 8. 16.
 —Not to be adored according to his Human Nature. 8. 4.
 Church hath but one Head. 3. 4.
 —Not free from Error. 2. 5.
 —Is not always visible. 2. 1.
 —Whereon its Excellency consists. 2. 3.
 —The Mark of it not Multitude. 2. 2.
 —Nor Temporal Happiness. 2. 3.
 —Nor Miracles. 2. 4.
 Claud a Saint the Papists Worship. 7. 19.
 Concupiscence what, 5. 1. (H)
 —What 'tis. Ibidem.
 Confession to Men in what Cases. 4. 6.
 Confirmation not a Sacrament. 8. 24.
 Counsels and Commands how differ. 6. 18.
 Cup must not be deny'd to the People. 1. 12.

D.

- D**oulia the same as Latria. 7. 12. (E)
 Duty what. 6. 3.
 —It can't obtain the Pardon of Sin. 5. 8.

E.

- E**ffusion of Gifts did not make the Apostles Perfect. 2. 7. (M)
 Elders why Ministers are so called. 1. 3.
 Eliza's Bones no warrant for Reliques. 7. 36.
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- F**aith not without Knowledge. 6. 10.
 —Justifying not without Good Works. 6. 11.
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 Figurative Speech, This is my Body. 8. 6.
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